

A new peres Gift, intituled, a Chyristal glas

for all Estates to looke in, wherein they may plainly see the iust rewarde, for
Unsatiate and Abhominable Couetousnesse.

M. D. LXIX.

Accordyng to my custome, daily I did muse,
Upon Gods holy worde, which for euer shall endure,
I thought it the best exercise that any man could vse,
Daily to be frequented in the Scripture,
The. xii. of Luke I beheld a place both plaine and pure,
Geuing generall warning in saying these wordes to vs,
Beware of Couetousnesse, saith Chyrist Iesus.

It first confounded Adam being then in Paradise,
Coueting to be as God, and so began to slide,
He presumed to haue knowledge, and also to be wise,
Not contented with his state, nor therein did abide,
His coueting (Alas) set him cleane beside, (Mion
Regarding Satthans wordes which coueted his transgre,
Couetously he presumed, to be his own confusion,

The roote of all euill it is, as witnesseth the Scripture,
An odious and secret mischeif, as any man can solw,
For what Blossom or bud, thinke ye that can prosper,
Or what Flower or Fruite, did euer man se grow,
But a roote it must haue first, this full wel we know,
Beware therfore of it, for this I do confesse,
The originall of all sin, must needes be couetousnesse,

Of all sin couetousnesse, first polluted Adam,
Linked with infidelitie, Pride, and disobedience,
Which pestiferous sin, dwelleth almost in euery man,
For lacke of grace, constancy, and good intelligence,
So we like Adams children, forgetting our obedience,
Seeking our destruction, without cause or rewarde,
Like Achab, and Jezabell, coueting Naboths vineyard.

Thus couetousnesse slew Naboth against all right,
The nature of it is such, it neuer was founde good,
To be to the couetousnesse thou wofull wight,
That without all mercy, so canst thirst for bloud,
Thou broughtest the generall Deluge at Noes Flud,
And Gehesie by couetousnes, if ye hearken to this songe,
Became a foule Lipper, euen all his life longe,

King Dauid by couetousnesse decepted was,
And by concupiscence the story doth testify,
In coueting the onely wife of Urias,
Greatly offended Gods deuine maiesty,
But reproued by Nathan, wept and cried bitterly,
Serche now the scripture, and do what you can,
For nothing is founde worse, then a couetous man.

He that delighteth in couetousnes, hath his soule to sell,
Thus saith Sirach, to such as they are,
Chyrist by Justice must condempne such to hell,
As maketh Marchandice of any such ware,
The couetous man doth alwaies both scrape and spare,
Still to satisfie, but his greedie desire,
Which at last shall bring him to vnquenchable fier.

In gathering therfore of Riches, be not to bolde,
For with assurance they are but as dunge,
For when many sinnes are wares olde,
The n Couetousnesse will seeme most yonge,
This my Pen vttereth in steede of my tunge,
The children of the couetous beyng stoute and bzaue,
Daily wisbeth in their harts, to se there fathers graue.

Locke not in thy bzeast this sinfull couetousnes,
Foster it not vp, for any flattering fees:
Beware and be not nurce to such wickednes,
Least thou be founde as a Dyane amonge Bees,
Not esteemed in common wealth, but as rotten trees,
Worthy to be brent where euer that thou dwell,
Accordyng to Gods prouidence, fier bzandes in Hell.

Herod the kinge coueted to see the onely Loyde,
Resisting thereby his only saluation,
As to manie there be that hateth Gods worde,
And shall therfore receiue dampnation,
The second of Mathewe maketh declaracion,
How Herode coueted a kingdom not permanent,
And therfore slew many a yonge Innocent.

Some coueteth to bie both house and lande,
But hospitalitee they will none keepe,
For Couetousnesse taketh cruell thinges in hande,
Deuouring the pooze as the Wolfe doth the sheepe,
In securitie of sinne, they are rockt fast a sleape,
Night and day caring for thinges that be vaine,
But wotteth not who shalbe loyde of al his trauel & paine

Saint Barnards Chariot they will ride in,
Wherin let them continue and dwell:
Which named is Securitie of vice and sin,
Leading them poast to the Deuill of Hell,
For such myzers haue their soules to sell,
Foure wheeles it hath to carie on the same,
Of all which foure I will shew you the name.

The first wheele is called Greedie desire,
Ingratitude, and contempt of God for other swaine,
And forgetfulnesse of Death, therto they require,
Which foure wheeles do continue and remaine,
To the Charet of Auarice which is led certaine,
By thre strong horses which runneth forth the race,
Named, past shame, past repentaunce, and past grace.

To this Chariot, a carelesse Carter they must haue,
Whose name is called Neuer contente,
His whip in his hande, like a cruell slaue:
With two stringes called wilful paine, & restless tozmet
These are ordeyned for euerlasting punishment,
To belong to this Chariot, for their negligence,
To carie away couetous persons fro good mens presence

This Chariot of Auarice with his horses so fell,
Daily is set a worke toto in many a place:
But whether goeth this Chariot I pray you now tell,
Some thinke to Sathan to be resident in place,
Caried away by violence from all mercy and grace,
To follow the generation of vngodly stoze,
Neuer to haue mercy nor se light any moze,

Being couetousnesse doth rob vs of mercie and grace,
Being the roote of all sinne and wickednesse,
Let vs remember whilst we haue space,
Calling to god to be our righteousness,
To ayde and succour vs, in all distresse,
And now to couet his euerlasting presence,
With him to raigne for euer when we depart hence,

What is the cause of both sacrilege and Simony,
I will now declare and manifestly expresse,
And shew the inication of detestable vsery,
Now being compelled the truth to confesse,
The originall of both is very couetousnesse,
Likewise of Bankeroutes and Inforimers as I here tell,
Couetousnesse lately inuented by Satthans counsell,

FINIS. (p) VV. Fering.

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